

# Khutbat E Fakeer /3

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Urdu Jild 13 Se In Majmoon-O Ka Lipyantaran Kiya Gaya He.

Peer Zulfiqar Naqshbandi d.b.

**Bismillahir Rahmannir Raheem**

## 1. Rizk Milne Ke Do Tarike

Hadis me he jo subah ki namaz jamat ke sath padhta he vo Allah ke jimme me aa jata he. (muslim)

Shafik Balkhi rh farmate he humne paanch chiye talash ki unko paanch jagah paya, roji ki barkat chasht ki namaz me mili, kabar ki roshni tahajjud ki namaz me

mili, munkar nakir ke saval ka jawab maanga to quran ki tilavat me paya, aur pool sirat se sahumat se par hona roza aur sadka me paya, aur arsh ka saya tanhai me paya. [fazaile amal]

Isko misal se samzo baaz avkat murghi ka malik piyale me dane dal kar saamne rakh deta he, vo jab chahti he pyale se dane khaleti he, aur baaz waqt malik apne haath me dane lekar unko faik deta he aur vo dane fel jate he, vo sara din dane chugti rehti he, is tarah murghi ko rizk to itna hi milta he jitna pyale me tha, lekin fela dene ki surat me sara din ek ek dana use chugna padta he, aur iski khatir sar jhukana padta he, yahi fark he.

jo insaan neki karta he aur gunaaho se bachta he Allah usko rizk piyale me dal kar dete he, aur vo aasani se is rizk se fayda uthata he, aur jo nafarmani karta he aur gaflat ka shikar rahta he Allah uska rizk fela dete he aur farmate he ke sara din chugta reh, vo subah se shaam tak bazaar

me dhakke khata rahta he, Allah ko jo rizk bande ko dena he vo likha gaya he, agar insaan is rizk ko halal tarike se haasil karega to vohi milega, aur agar jaldbazi karke haram tarike se kamayega fir bhi itna hi milega jo mukaddar me likha ja chuka he lekin haram ka thappa lag jata he.

## **2. Maksade Zindagi Aur Zarurate Zindagi**

Allah ne Quran me irshad farmaya he kiya ye khayal karte ho ke ham ne tumhe be-fayda paida kiya, aur ye ke tum hamari taraf nahi lautaye javoge. sure muminun/115.

Dusri jagah irshad farmaya he aur mene jinnato aur insaano ko, apni ibadat ke liye hi paida kiya he. sure jariyat/56

in ayatto se pata chala ke insaan ki paidaish ka maksad Allah ki ibadat he.

Ek insaan ka maksad hota he aur ek insaan ki zarurat hoti he, zindagi ke maksad ko pura karna insaan ke jimme kar diya, aur zarurate zindagi ko pura karna Allah apne

jimme le liya, zindagi ke maksad ko hasil karne ke liye insaan Allah ki ibadat karta he aur zaruriyate zindagi me insaan ka rizk aata he, jo Allah ne ata karne ka vada kiya he, aur zamin par jo bhi janadar he uske rizk ka jimma Allah ne le liya he.

sure hud/6 insaan jab tak apne maksad ko pura karta rehta he, Allah iski zarurato ko pura karte rehte he aur jab insaan maksad ko pura karna chhod deta he to Allah iski zarurato ko pura karna chhod dete he.

### **3. Duniya Ki Zindagi Me Maal Ki Ehmiyat**

Allah ka irshad he aye imaan valo tumhara maal aur tumhari aulad kahi tumhe Allah ki yaad se gafil na karde, aur jin logo ne aisa kiya vo nuksan uthane vale honge. sure munafikun/9

Allah ki yaad me do chize rukavat banti he ek maal, aur dusri aulad, ye dono chize insaan ke rizk me shamil he, maal Allah ki nemato me se ek nemat he agar iska

istemal thik tarike se kiya jaye, aur agar iska istemal thik tarike se nahi kiya jaye, to ye vabal ban jata he.

Iski misal chhuri ki he, agar isse fal aur sabji kate jaye to achchhi baat he, lekin agar isse kisi insaan ka baju kate to ye buri baat he.

Isi tarah maal ka istemal us maal ko achchha ya bura bana deta he, ye maal ek aisi chiz he jiske bagair insaan ka guzara nahi he, aur iske sath nibah karna bhi asan kaam nahi he.

Kashti pani me us vakt tak chalti he jab tak vo pani ke upar rahe, agar pani kashti ke niche rehne ke bajaye kashti ke andar bhar jaye to vo pani is kashti ke dubane ki vajah ban jata he, isi tarah jab tak maal insaan ke tabe rahe to ye kashti terti rehti he, aur jab ye insaan ke dil me utar jaye to uske imaan ki kashti bhi dub jati he.

Isliye kaha gaya he maal insaan ka behtarin khadim he aur badtarin aaka he, jo ise khadim bana kar rakhta he uski

zindagi aur akhirat dono me asani hoti he, agar ise Allah ki rah me kharch kiya jaye to ise bada makam mil jata he, aur jo ise aaka banale aur iski puja karna shuru karde to ye badtarin aaka he, kuchh to maaldar hote he aur kuchh chokidar hote he, maaldar jo Allah ki rah me dono hatho se kharch kare, aur jisne ise samet apne pass jama kar liya aur ginta rehta he, jab vo mar jayega to aulad to aish karegi magar is maal ka hisab is bande se liya jayega.

#### **4. Rizk Ke Bare Me Insaan Ki Pareshani**

Allah ne sare jaandaro ke rizk ka jimma le liya he, aur vo sab ko rizk pohchata he, lekin insaan uske liye pareshan hota he, jabke baki makhluk pareshan nahi hoti, koi parinda aisa nahi jo apne rizk ko jama karke rakhe, jinko Allah par bharosa hota he, unhe hamesha rizk milta he, ye kitni azib baat he ke billi aur chuhe to khaye, aur jo Allah ka nayab aur khalifa he vo bhuka rahe, ham par jo tangi aur pareshaniya aati

he vo zyadatar hamare gunaho ka natija hoti he, varna jo Allah Musa (al) ki kaum ko man aur salva khila sakta he, kiya vo ummate Muhammadiya ﷺ ko man aur salva nahi khila sakta, rizk ke bare me hamesha ye khayal rakhe ke mera rizk bando ke jimme nahi he, balke Allah ke jimme he, bande bhul sakte he, lekin Allah nahi bhul sakte.

Tafsir ibne kasir me vakiya likha he, ke kavve ke bachche jab paida hote he to unke badan par bal aur par safed hote he, ye dekh kar kavva unse nafrat karke bhag jata he, kuchh dino ke baad jab unka rang kala ho jata he, to uske maa baap aate he, aur unko dana vagera dete he, un shuruvat ke dino me jab unke maa baap un bachcho ko chhod kar chale jaate he aur unke pass bhi nahi aate, us vakt Allah chhote chhote machchhar unke pass bhej dete he aur vahi machchhar unki khorak ban jaate he.



## 5. Maangta Kab He Log To Hath Jod Kar Dete He

Hazrat Thanvi<sup>(rh)</sup> ne ek bachche ko puchha ke aap ko arbi zaban achchhi lagti he ya english zaban achchhi lagti he? vo kehne laga arbi zaban, puchha ke arbi zaban kyu achchhi lagti he? kehne laga ke Quran arbi zaban me he, Hazrat ne fir usse puchha ke arbi padhega to khayega kaha se? Is saval ko sun kar bachche ne bahut hi etemad aur himmat se javab diya ke banda jab arbi padhta he, to vo khuda ka ho jata he, aur jab banda khuda ka ho jata he to Allah bando ke dilo me dalta he ke ise do aur vo dete he.

Hazrat ne kaha ye to thik he, lekin aise shakhs ko log jalil samazte he, vo kehne laga ke jillat to us vakt hoti jab vo kisi se maangta ho, vo maangta kaha he, log to hath jod kar dete he, isliye hamare buzrugo ne farmaya he ke Allah jis se mohabbat karte he usko duniya se is tarah bachate he jis tarah log najla jukam ke



marij ko sardi se bachate he.

Allah unko bakadre zarurat rizk de dete he, ke unko kisi ke aaghe hath felane ki zarurat nahi pesh aye, Allah unko khushiyo bhari zindagi ata farma dete he, insaan Allah ke sath jaisa guman karega, Allah uske sath vaisa hi mamla farmayege, is liye deen ka kaam karne valo ko ye yakin kar lena chahiye hame Allah usi raaste se khilayege jis raaste se vo apne nabiyo ko khilaya karte the.

## **6. Tabahi Ki Sugandh Aur Kufar Ki Sugandh**

Allah se maal me barkat maangne ki zarurat he, barkat ise kehte he insaan ke pass jitna ho vo uski zaruriyat ke liye kafi ho jaye, isliye ke maal ki zyadati se masail hal nahi hote, agar maal ziyada ho to usme tabahi ki sugandh he jab maal ata he to gunah ke darvaze khul jaate he, vo Allah ke bando ko Allah ka banda bhi nahi samazta, isi maal ki vajah se insaan ke andar badayi

aur takabbur aa jata he, aur agar maal kam he to usme kufar ki sugandh he.

Huzur ﷺ ka irshad he karib he ke tangdasti tumhe kufar tak pohcha de, isliye ke jab khane ko nahi hoga faka hoga aur zaruriyat puri nahi hogi to fir shikve shikayate zaban par ayegi ke vo to hamari sunta hi nahi, Allah se is tarah ki shikayat ki baate insaan ko kufar tak pohcha deti he isi wajah se buzrugo ne kaha he aaj ke daur me maal insaan ke liye dhal he, ha itna khayal rahe ke is maal ko Allah ki razamandi ke liye istemal kare, taake insaan ki akhirat savar jaye.

## **7. Parda E Gaib Se Khane Ka Intezam**

Imam kartabi<sup>(rh)</sup> farmate he jab kabilae ashraf ke log hizrat karke madina pohche to unka khana khatam ho chuka tha, unhone apna ek adami Huzur ﷺ ki khidmat me bheja taake aap unke khane ka kuchh intezam kar de, vo adami jab Huzur ﷺ ke darvaze par pohcha to andar se Huzur ﷺ ki

tilavat ki avaz aayi aap ye ayat tilavat farma rahe the, 'aur nahi he zamin par koi chalne firne vala magar uska rizk Allah ke jimme he', ye ayat sunate hi uske dil me ye khayal aya ke jab Allah ne sab ka rizk apne jimma le liya he to fir ham to Allah ke nazdik dusre janvaro se gaye gujare nahi he, vo zarur hamare rizk ka bandobas farma denge, vo vahi se vapas chala gaya aur Huzur ﷺ ko kuchh na bataya, lekin vapas jakar apne sathiyo se kaha ke khush ho javo, tumhare liye Allah ki madad aa rahi he, sathiyo ne ye samza ke isne apni zarurat Huzur ﷺ ko bayan kardi, aur Huzur ﷺ ne intezam karne ka vada farma liya he ye samaz kar nishchint ho gaye, vo abhi bethe hi the ke do adami ek bada sa gosht aur rotiyo se bhara huva bar tan utha kar laye, unhone khub pet bhar kar khana khaya aur bahot sa bach bhi gaya, bacha huva khana Huzur ﷺ ki khidmat me bhej diya ke zarurat me kaam aa jaye, do adami khana le kar Huzur ﷺ ki khidmat me

hajir huve aur arz kiya ke aye Allah ke Nabi aap ka bheja huva khana bada majedar tha Huzur ﷺ ne farmaya mene to koi khana nahi bheja, to unhone tafasil batai, ye sunkar Huzur ﷺ ne farmaya ye mene nahi balke us Rab ne aap ka rizk bheja he jisne har makhluk ka rizk apne jimme le liya he, Allahu Akbar.

## **8. Gunaho Ke Bavajud Char Nemate Baki Rehti He**

Agar koi naukar malik ki nafarmani kare to malik usko pagar dena band kar dega, magar Allah ka mamla aisa nahi he, vo halim he bade hausle vala he, vo hamari galtiyo ke bavajud maafi aur raham ka mamla farmate he, aur char nemato se mehrum nahi karte.

1. Bade gunaho ko karne ke bavajud bande ka rizk band nahi karte.

2. Bade gunaho ko karne ke bavajud usse tandrusti nahi chhinte, jaise gunah karte hi uske hath me lakava laga dete.

3. Bade gunaho ko karne ke bavajud Allah bande ko foran jalil nahi kardete, balke makhluq se chhupa lete he.

4. Bade gunaho ko karne ke bavajud gunehagar ki foran pakad nahi karte usko moka dete he ki shayad mera banda tauba kar le. Ye Allah ki rahmat nahi he to aur kiya he.

## 9. Vo Gafil Kaise Ho Sakta He

Hazrat Musa (al) ko vahi nazil hone ke darmiyan ghar valo ki rozi ka khayal aagaya, Allah ko ye baat achchhi na lagi, farmaya, aye musa patthar par lathi maro, lathi mari to patthar tut kar do tukde ho gaye, usme me se ek patthar nikla, is par bhi lathi mari, usme se ek aur patthar nikla, us patthar ko bhi toda, usme se ek kida nikla jiske munh me hara patta tha, vo kida tasbih bayan kar raha tha, pak he vo jaat jo muze dekh rahi he, meri baat ko sun rahi he, mere kayam ki jagah ko janti he, muze yaad rakhti he, aur muze bhulti

nahi he, isse Hazrat Musa (al) ko dilasa dena tha ke jo Allah kayi pattharo ke andar kide ko rozi pohcha raha he, vo inke ghar valo se gafil kaise ho sakta he,

Najar gaib par honi chahiye jeb par nahirizk do tarah se milta he, vaste se, aur bagair vaste ke, dukan aur karobar ye vasta ban jati he, kheti ya karobar me ummid se ziyada paise kama liye, ye bagair vaste ke ho gaya. Kuchh na ho to har banda ro ro kar duaye maangta he, lekin asal tavakkul use kehte he ke sab kuchh hone ke bavajud banda Allah hi se maange.

